R E P O R T R E S U M E S

ED 013 073 JC 670 510

RELIGIOUS ATTITUDES OF COLLEGE STUDENTS AT HARVARD UNIVERSITY, RADCLIFFE COLLEGE, AND LOS ANGELES CITY COLLEGE--HIGHLIGHTS OF COMPARATIVE STUDIES MADE IN 1946-48 AND IN 1966-67.

BY- GOLD, BENJAMIN KNOX
LOS ANGELES CITY COLL., CALIF.

REPORT NUMBER LACC-RS-67 PUB DATE JUN 67
EDRS PRICE MF-$0.25 HC-$0.76 18P.

DESCRIPTORS- *JUNIOR COLLEGES, *STUDENT ATTITUDES, *RELIGION, QUESTIONNAIRES, *CHANGING ATTITUDES, RELIGION, ATTITUDES, HIGHER EDUCATION, LOS ANGELES, CALIFORNIA,

QUESTIONNAIRE SURVEYS OF THE RELIGIOUS ATTITUDES OF STUDENTS AT HARVARD, RADCLIFFE, AND LOS ANGELES CITY COLLEGE (LACC) WERE CONDUCTED IN 1946-48 AND AGAIN IN 1966-67. SELECTED RESULTS FROM THE TWO STUDIES ARE COMPARED. AT EACH OF THE INSTITUTIONS RELIGIOUS BELIEFS HAVE BECOME MORE LIBERAL SINCE 1946, BUT RELIGIOUS COMMITMENT AND TRADITIONAL RELIGIOUS BEHAVIOR HAVE BECOME LESS COMMON. STUDENTS PROFESS LESS NEED FOR RELIGIOUS ORIENTATION AND BELIEF. FEWER EXPRESS BELIEF IN A PERSONAL GOD. IN THE HARVARD-RADCLIFFE STUDIES, WOMEN EXPRESSED LESS RELIGIOUS CONSERVATISM THAN DID MEN. OF THE THREE INSTITUTIONS, STUDENTS AT LACC SHOWED THE MOST CONSERVATIVE ATTITUDES TOWARD RELIGION. CHANGES IN STUDENT ATTITUDES AT LACC WERE IN THE SAME DIRECTION AS THOSE AT HARVARD AND RADCLIFFE, BUT THESE CHANGES WERE LESS PRONOUNCED. (A SAMPLE QUESTIONNAIRE AND TABULATED DATA ARE INCLUDED.) (AD)

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
OFFICE OF EDUCATION

THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL OFFICE OF EDUCATION POSITION OR POLICY.

ERIC

ED013073

LOS ANGELES CITY COLLEGE

"RELIGIOUS ATTITUDES OF COLLEGE STUDENTS AT HARVARD UNIVERSITY, RADCLIFFE COLLEGE, AND LOS ANGELES CITY COLLEGE:

Highlights of Comparative Studies made in 1946-48 and in 1966-67"

UNIVERSITY OF CALIF.
LOS ANGELES

JUL 7 1967

CLEARINGHOUSE FOR
JUNIOR COLLEGE
INFORMATION

Research Study #67-8

June, 1967

Ben K. Gold
Office of Research & Development

JC 670 510

"RELIGIOUS ATTITUDES OF COLLEGE STUDENTS AT HARVARD UNIVERSITY, RADCLIFFE COLLEGE, AND LOS ANGELES CITY COLLEGE:

Highlights of Comparative Studies made in 1946-48 and in 1966-67"

PURPOSE OF THE STUDY

In November 1946, Professor Gordon Allport of Harvard University and his assistants studied the religious attitudes of a cross section of students at Harvard and Radcliffe and later published a report of this study in the Journal of Psychology 1948, 25, 3-33, titled "Religion of the Postwar College Student."

After the Journal article had come to the attention of personnel at L.A.C.C., a committee of interested faculty obtained permission from Professor Allport to replicate the study at L.A.C.C. The questionnaire used at Harvard-Radcliffe was administered in 1948 to a cross-section of L.A.C.C. students and the findings disseminated in a report by Benjamin K. Swartz and Harold Heywood, "A Comparative Study of the Religious Attitudes of Post-War College Students at Harvard College -- Radcliffe College -- L.A.C.C."

In October 1966, Professor Allport, in a letter to Mr. Charles Boss of the L.A.C.C. Sociology Department, inquired as to whether L.A.C.C. would care to join Harvard and Radcliffe in administering the same questionnaire twenty years later to a comparable sample of students. Mr. Boss forwarded Professor Allport's letter to President Glenn Gooder, who in turn forwarded the request to the Office of Research and Development. All concerned felt that, if at all feasible, L.A.C.C. should cooperate in the study, and a letter agreeing to participate was sent to Professor Allport.

PROCEDURE OF THE STUDY

Following receipt of the L.A.C.C. letter expressing cooperation, Mr. Dean R. Hoge of Harvard responded with a suggested plan for conducting the study. Essentially, Mr. Hoge offered to process the data and send computer printouts and an analysis of his findings if we would arrange to administer the questionnaire to about 500 students approximating a cross-section of the L.A.C.C. student body.

Through the cooperation of Dr. Max Sheanin, Chairman of the Psychology Department and faculty of that department, the questionnaire was administered in March, 1967 to about 500 students enrolled in Psychology 1. The completed questionnaires were returned to Mr. Hoge, and a preliminary analysis was later received from Mr. Hoge. The findings of this study are essentially highlights selected from the data and analysis furnished by Mr. Hoge.

The final report of the project will be a detailed sophisticated comparative analysis of the findings of the survey conducted at Harvard, Radcliffe, L.A.C.C., and other participating colleges. For information concerning this complete analysis, the reader is advised to contact Mr. Dean R. Hoge of the Department of Social Relations at Harvard University.

FINDINGS

The following tables present some of the comparative statistics found at Harvard, Radcliffe, and L.A.C.C., both now and twenty years ago. Statements in the tables are abbreviated in some instances. The complete questionnaire is appended to this report.

TABLE 1 - Do you feel that you require some form of religious orientation or belief in order to achieve a fully mature philosophy of life?
Item #3 (in percentages)

	HARVARD		RADCLIFFE		LACC MEN		LACC WOMEN	
	1946	1966	1946	1966	1948	1967	1948	1967
No.	123*	362	85	87	94*	253	144	224
Yes	76	59	82	55	64	55	78	71
No	14	25	12	25	27	28	10	18
Doubtful	10	16	6	20	9	16	12	11

* non-veterans only

TABLE 2 - To what degree has religion been an influence in your upbringing? (in percentages)
Item #4

	HARVARD		RADCLIFFE		LACC MEN		LACC WOMEN	
	1946	1966	1946	1966	1948	1967	1948	1967
No.	414	361	86	87	308	253	144	224
Very marked	16	27	29	23	20	23	33	38
Moderate	44	39	32	43	45	42	43	42
Slight	34	30	29	28	32	30	21	18
None at all	6	4	11	7	3	5	4	2

TABLE 3 - Comparison of home religious tradition and present religious tradition of preference (in percentages)

Item #4a and 3a

	HARVARD				RADCLIFFE				LACC MEN				LACC WOMEN			
	1946		1966		1946		1966		1948		1967		1948		1967	
	H	P	H	P	H	P	H	P	H	P	H	P	H	P	H	P
No.	414	389	362	362	86	86	87	87	308	308	253	253	144	144	224	224
Roman Catholic	15	11	21	11	13	14	8	3	20	15	25	12	18	16	24	20
Anglo Catholic or Eastern Orthodoxy	4	2	3	1	2	3	3	2	1	0	2	1	5	0	2	3
Protestant Christianity	41	18	39	11	36	28	41	13	48	23	42	19	40	25	46	29
Liberalized Protestantism	7	6	7	4	8	9	7	6	3	-	1	2	3	2	3	4
Ethical but not theological Christianity	4	11	3	14	5	5	6	9	2	11	3	8	5	11	1	4
Some form of Judaism	16	6	19	7	16	8	24	10	26	5	15	9	30	11	15	11
Other	} 8	} 5	2	5	} 11	} 8	1	3		3	6	5		5	3	4
Multiple responses			3	2			3	5	--	--	2	5	--	--	4	3
None	6	11	4	18	11	11	7	20	--	12	6	15	--	10	1	12
New type needed	--	17	--	11	--	8	--	9	--	19	--	} 24	--	10	--	} 10
Doubtful about need	--	13	--	16	--	6	--	20	--	13	--		--	12	--	--

H: Home tradition P: present preference

TABLE 4 - During the past six months I have gone to Church (in percentages)

Item #11a

	HARVARD		RADCLIFFE		LACC MEN		LACC WOMEN	
	1946	1966	1946	1966	1948	1967	1948	1967
No.	123*	361	86	87	73*	251	143	221
About once a week	25	20	39	20	24	16	35	29
About every other week	7	7	9	5	6	9	9	8
Average once a month	20	13	10	15	13	8	11	15
Once or twice only	28	30	26	38	36	19	26	21
Not at all	20	30	16	23	21	48	19	28

* Non-veterans only

TABLE 5 = During the past six months I have prayed (in percentages)

Item #11b

	HARVARD 1946	HARVARD 1966	RADCLIFFE 1946	RADCLIFFE 1966	LACC MEN 1948	LACC MEN 1967	LACC WOMEN 1948	LACC WOMEN 1967
No.	123*	359	86	87	73*	251	143	221
Daily	22	12	35	13	19	10	36	29
Fairly frequently	14	10	18	11	10	11	16	22
Occasionally	14	17	8	21	17	20	15	25
Rarely	26	21	12	16	21	27	17	13
Never	24	40	27	39	33	32	16	10

* non-veterans only

TABLE 6 - Check the one statement which most nearly expresses your belief (concerning the Deity) - (in percentages)

Item #14

	HARVARD 1946	HARVARD 1966	RADCLIFFE 1946	RADCLIFFE 1966	LACC MEN 1948	LACC MEN 1967	LACC WOMEN 1948	LACC WOMEN 1967
No.	123*	350	86	83	86*	245	134	217
Infinitely wise omnipotent Creator	25	16	40	13	34	25	37	39
Infinitely intelligent & friendly Being	27	19	19	18	15	22	30	27
Vast impersonal spiritual source	10	7	7	14	6	6	5	5
I neither believe or disbelieve in God	17	18	12	14	21	16	13	8
Only power is natural law	7	15	9	14	10	9	3	3
Universe is merely a machine	2	5	2	8	3	4	1	2
None of these alternatives	12	20	11	17	11	19	11	17

* non-veterans only

TABLE 7 - The Person of Christ (check the position that best corresponds to your own view) - (in percentages)

Item #15

	HARVARD 1946	HARVARD 1966	RADCLIFFE 1946	RADCLIFFE 1966	LACC MEN 1948	LACC MEN 1967	LACC WOMEN 1948	LACC WOMEN 1967
No.	122*	354	86	85	86*	244	134	220
The human incarnation of God	30	23	42	24	42	35	48	48
Great prophet or teacher	51	48	50	49	35	34	34	26
Probably a mythical figure	4	4	0	4	3	5	1	1
None of these alternatives	15	26	8	24	20	26	17	25

* Non-veterans only

TABLE 8 - How has your experience at college affected you? (in percentages)

Item #18a

	HARVARD 1946	HARVARD 1966	RADCLIFFE 1946	RADCLIFFE 1966	LACC MEN 1948	LACC MEN 1967	LACC WOMEN 1948	LACC WOMEN 1967
No.		357		86		249		210
Made me more religious	Not available	14	Not available	15	Not available	6	Not available	12
Made me less religious		22		10		11		4
No effect in this regard		64		74		83		83

TABLE 9 - How do you feel about the frequently mentioned conflict between the findings of science and the principal (basic) contentions of religion? (In percentages)

Item #12

	HARVARD 1946	HARVARD 1966	RADCLIFFE 1946	RADCLIFFE 1966	LACC MEN 1948 (& Women)	LACC MEN 1967	LACC WOMEN 1948	LACC WOMEN 1967
No.	386	352		86	386	245		215
Religion and science clearly support one another	21	16	Not available	18	29	21	Not available	18
Conflict is negligible (more apparent than real)	32	37		42	24	15		22
Conflict is considerable but not irreconcilable	17	17		13	20	27		29
Conflict is very considerable, perhaps irreconcilable	14	19		15	14	21		18
Conflict is definitely irreconcilable	16	11		12	13	16		13

TABLE 10 - The Church (check the view that best corresponds to your own attitude) (in percentages)

Item #13

	HARVARD 1946	HARVARD 1966	RADCLIFFE 1946	RADCLIFFE 1966	LACC MEN 1948	LACC MEN 1967	LACC WOMEN 1948	LACC WOMEN 1967
No.	170	349	63	86	306	248	131	218
The Church is the one sure & infallible foundation of civilized life	6	1	6	0	17	6	22	14
On the whole the Church stands for the best in human life	36	28	40	26	46	48	49	53
There is certain doubt concerning nature of total influence of the Church	18	25	13	20	12	12	12	9
The total influence may be harmful	6	10	2	9	7	7	3	6
Stronghold of Church is much that is unwholesome to human welfare	10	5	6	9	7	9	3	4
Insufficient familiarity	4	5	8	5	6	6	4	4
A different attitude	[illegible]	[illegible]	25	31	5	12	2	11

CONCLUSIONS

The Harvard researchers report two major findings of their study at Harvard and Radcliffe:

(1) Since 1946 religious beliefs have become more liberal, traditional religious behavior(Church attendance, prayer) has declined, and religious commitment is rarer. The changes from 1946 to 1966 were greater than had been anticipated.

(2) The women reported less religious conservatism than the men, contrary to almost every study of religious attitudes and behavior done in America or England.

The change at L.A.C.C. over twenty years has been less than at Harvard-Radcliffe. Beliefs about the Deity and about the Person of Christ have changed little at L.A.C.C., but they have changed considerably at Harvard-Radcliffe.

Following are some observations relevant to significant findings of the study:

(1) Both men and women at L.A.C.C. profess less need for religious orientation and belief in 1967 than in 1948 (Table 1). The decline in yes responses of less than 10% is considerably below the Harvard and Radcliffe figures of 17% and 27% respectively, however.

(2) In 1946, 52% of the Harvard men and 49% of the Radcliffe women expressed belief in a personal God (Table 6, responses 1 and 2). In 1966 these figures dropped to 35% and 31% respectively. At L.A.C.C., the drop was negligible with figures of 49% and 67% for men and women respectively in 1948, compared with 47% and 66% in 1967.

(3) 48% of the L.A.C.C. women in both 1948 and 1967 expressed their belief in Christ as the human incarnation of God. The corresponding figures in 1948 and 1967 for Radcliffe students were 42% and 24%. Both L.A.C.C. men and Harvard students showed a decline of about 7% (Table 7).

(4) The 1967 L.A.C.C. sample has a much lower percentage of Jews and a slightly higher percentage of Roman Catholics than the 1948 sample. It has fewer Protestant men and more Protestant women than the 1948 sample. Other differences are small (Table 3). A crosstab analysis performed at Harvard indicates that, putting both sexes together, the most stable traditions are: Judaism, which retains 73% of those reared in it; Catholicism, retaining 60%; Protestantism, retaining 58%.

(5) Five of six L.A.C.C. students claim their college experience has not affected their religious attitude (Table 8). About two thirds of the Harvard-Radcliffe group make a similar claim.

(6) The shift since 1948 is toward the perception of more conflict between science and religion, but not irreconcilable conflict. Those respondents choosing responses #4 and #5 in Table 9 were asked if science must give way or if religion must give way in the perceived conflict; 71% of the L.A.C.C. men and 80% of the women said that religion must give way. In the Harvard-Radcliffe Study the figures were 97% and 96%. In summary, a little over 1/3 of the students see little conflict between science and religion; 2/3 see some conflict and most of them think religion must give way.

(7) The L.A.C.C. overall pattern relating to Church attitude (Table 10) is a slight decrease in positive attitudes. The L.A.C.C. students have a very much more favorable attitude toward the Church than Harvard and Radcliffe students, and the decrease in favorable attitudes from 1948 to 1967 is very much smaller at L.A.C.C. than at Harvard and Radcliffe.

The detailed Harvard analysis of the data presents adjusted percentages to lessen bias in the samples and considers changes in the nature of the college populations over the twenty year period. These sophistications produce little change in the figures presented in this report, however, and trends indicated here appear to have validity.

Appreciation is hereby expressed to Mr. Dean R. Hoge of Harvard University for permission to disseminate these findings to faculty of L.A.C.C. and other interested persons.

A P P E N D I X

ATTITUDE INVENTORY: ASPECTS OF RELIGIOUS BELIEF

Instructions: This inventory does not ask you to give your name. It is strictly anonymous.

At the same time, its successful use in research imposes two requirements: (1) It should not be answered too hastily. Some questions will require reflection. Authentic and well-considered statements, without influence from outside, are wanted. So, please take your time, and ponder the questions adequately before answering them. (2) In order not to bias the sample, all papers must be returned.

1. Age _____ Sex _____ College class _____

2. On the whole would you say that the major emphasis in your course of college study is on:

_____Humanities
_____Social Sciences
_____Natural and biological sciences
_____Other: _____

a) Size of city where you spent most childhood and teenage years:

_____ 0 - 5000
_____ 5000 - 20,000
_____20,000 - 100,000
_____Over 100,000

3. Do you feel that you require some form of religious orientation or belief in order to achieve a fully mature philosophy of life?

_____ Yes
_____ No
_____Doubtful

a) If yes, do you think that on the whole the tradition and literature of some great religious system now existing satisfactorily meets your own religious needs, or do you think a substantially new type of religion is required?

The following religious system strikes me on the whole as adequate:

_____Roman Catholicism
_____Anglo-Catholicism or Eastern Orthodoxy
_____Protestant Christianity
_____Liberalized Protestantism (e.g., Unitarianism, Universalism)
_____Ethical but not theological Christianity (e.g., humanism, ethical culture)
_____Some form of Judaism
_____Other: (specify) _____

or _____A substantially new type of religion is required

4. To what degfee has religion been an influence in your upbringing?

_____ Very marked
_____Moderate
_____ Slight
_____None at all

a) What was the character of this influence (if there was any at all)?

_____ Roman Catholicism
_____ Anglo-Catholicism or Eastern Orthodoxy
_____ Protestant Christianity
_____ Liberalized Protestantism (e.g.,Unitarianism, Universalism)
_____ Ethical but not theological Christianity (e.g., humanism, ethical culture)
_____ Some form of Judaism
_____ Other: (specify) _____

b) Are you affiliated formally with some church or synagogue?

_____ Yes, same as in (a) above
_____ Yes, but with a different affiliation (specify) _____
_____ No

5. If you were brought up under some religious influence, has there been a period in which you have reacted either partially or wholly against the beliefs taught?

_____Yes
_____No
_____Doubtful

a) If you reacted against the beliefs taught, did the doubt start:

_____Before age 10
_____10 - 12
_____12 - 15
_____15 - 20
_____After 20

b) If you have reacted against the beliefs taught, would you say that at the present time you

_____are in substantial agreement with the beliefs taught
_____are in partial agreement with them
_____wholly disagree with them

6. If at any time you felt yourself to be religious, which factors in the following list do you consciously recognize to have been contributing reasons? Check as many as apply.

_____ Parental influence
_____Personal influence of people other than parents
_____ Sorrow or bereavement
_____ Sex turmoil
_____ A mystical experience (perhaps not fully understood)
_____Conformity with tradition
_____Fear or insecurity
_____Gratitude
_____Studies in school or college
_____Reading outside of school and college
_____Aesthetic appeal
_____Church teachings

7. A few miscellaneous questions:

a) "The world is a hazardous place in which men are basically evil and dangerous."

_____ I tend to agree
_____ I tend to disagree

b) If I were to express a greater fear of one of the following types of criminals, I would say I am more afraid of:

_____ gangsters
_____ swindlers

c) I regard myself as

_____ particularly prone to sympathize with any "underdog"
_____ not particularly prone to sympathize with any "underdog"

d) Which of the following three statements seems on the whole most descriptive of yourself?

_____ I don't think I'm prejudiced at all
_____ I know I have prejudices and regard them as natural and unavoidable
_____ I know I have prejudices and am somewhat ashamed of the fact

8. a) How, in general, does the firmness of your belief in religion compare with your mother's belief?

_____ More firm _____ About the same
_____ Less firm _____ Don't know

b) With your father's belief?

_____ More firm _____ About the same
_____ Less firm _____ Don't know

9. How would you say that your own religious sentiments and needs compare with those of other young people of your own age?

_____ Stronger than average
_____ About average
_____ Less strong than average

10. Do you feel that your views regarding religion, no matter what they are, in any way mark you off from your contemporaries, so that you sometimes feel embarrassed or isolated because of these views?

_____ Yes _____ No _____ Doubtful

11. Check the one statement which more nearly describes your conduct:

a) During the past six months I have gone to Church

_____ about once a week _____ on an average once a month
_____ about every other week _____ once or twice only
_____ Not at all

b) During the past six months I have prayed

_____ Daily _____ Occasionally
_____ Fairly frequently _____ Rarely
_____ Never

c) During the past six months I have experienced a feeling of reverence, devotion, or dependence upon a Supreme Being

_____ Daily _____ Occasionally
_____ Frequently _____ Rarely
_____ Never

12. How do you feel about the frequently mentioned conflict between the findings of science and the principal (basic) contentions of religion?

_____ a. To my mind religion and science clearly support one another
_____ b. The conflict is negligible (more apparent than real)
_____ c. The conflict is considerable, but probably not irreconcilable
_____ d. The conflict is very considerable, perhaps irreconcilable
_____ e. The conflict is definitely irreconcilable

a) If you have checked items (d) or (e) above, choose between the following alternatives:

_____ It seems to me that religion must give way to scientific formulations
_____ Science in all important respects must give way to religious formulations

13. The Church (check the view that best corresponds to your own attitude)

1. _____ The Church is the one sure and infallible foundation of civilized life. Every member of society ought to be educated in it and required to support it.
2. _____ On the whole the Church stands for the best in human life, although certain minor shortcomings and errors are necessarily apparent in it, as in all human institutions.
3. _____ There is certain doubt concerning the nature of the total influence of the Church. It is possible that the Church may do a good deal of harm.

4.____While the intentions of most individual Church members are no doubt good, the total influence of the Church may be on the whole harmful.

5.____The Church is a stronghold of much that is unwholesome and dangerous to human welfare. It fosters intolerance, bigotry, and ignorance.

6.____Insufficient familiarity with the problem.

7.____A different attitude, as follows: (briefly)

14. The following several questions concern the nature of the Deity. Check the one statement which most nearly expresses your belief.

1.____There is an infinitely wise, omnipotent Creator of the universe and of natural laws, whose protection and favor may be supplicated through worship and prayer. God is a personal God.

2.____There is an infinitely intelligent and friendly Being, working according to natural laws through which He expresses His power and goodness. There is the possibility of communication with this Deity in the sense that prayer may at least affect our moral attitude toward nature and toward our own place in the scheme of things.

3.____There is a vast, impersonal, spiritual source or principle throughout nature and working in man, incapable of being swayed or communicated with through prayer.

4.____Because of our necessary ignorance in this matter, I neither believe nor disbelieve in a God.

5.____The only power is natural law. There is neither a personal creator nor an infinite intelligent Being. Nature is wholly indifferent to man. Natural law may be spoken of as "spiritual force," but this in no way adds to or changes its character.

6.____The universe is merely a machine. Man and nature are creatures of cause and effect. All notions of a Deity as an intelligent Being or as a "spiritual force" are fictions, and prayer is a useless superstition.

7.____None of these alternatives sufficiently resembles my views to justify a choice between them.

a) Do you think of God as a personal or impersonal being?

____1. God is a personal being ____2. God is impersonal

____3. God encompases both personal and impersonal attribute ____4. I am doubtful

b) What difference would the non-existence of God make in your daily life?

____1. Great difference (in behavior, opinions, feelings) ____2. Small or minor difference

____ 3. No difference at all ____4. Doubtful or uncertain

15. The Person of Christ (check the position that best corresponds to your own view)

1.____Christ, as the Gospels state, should be regarded as divine--as the human incarnation of God.

2.____Christ should be regarded merely as a great prophet or teacher, much as the Muslims accept Mohammed, or as the Chinese accept Confucius.

3.____In all probability Christ never lived at all, but is purely mythical figure.

4.____None of these positions expresses my views well enough to justify a choice.

16. Immortality (check the position that best corresponds to your own view)
_____1. I believe in personal immortality, i.e., the continued existence of the soul as an individual and separate entity.
_____2. I believe in reincarnation--the continued existence of the soul in another body.
_____3. I believe in the continued existence of the soul merely as a part of a universal spiritual principle.
_____4. I believe that a person's immortality resides merely in his influence upon his children and upon social institutions.
_____5. I disbelieve in immortality in any of these senses.
_____6. None of the alternatives sufficently resembles my views to justify a choice between them; or I have no view at all about this matter.

17. Please mark the extent of your agreement with each of the following statements:
a) If religion is to play a useful role in life, it should be regarded entirely as a natural human function. It should have nothing whatever to do with supernational notions.
_____On the whole I tend to agree
_____On the whole I tend to disagree
_____No opinion
b) Denominational distinctions, at least within Protestant Christianity, are out of date, and may as well be eliminated as rapidly as possible.
_____On the whole I tend to agree
_____On the whole I tend to disagree
_____No opinion
c) Religion, as Karl Marx said, is the opiate of the people. People must claim what is rightfully theirs without the reactionary handicap of religious faith. Therefore, active resistance to organized religious forces is needed.
_____On the whole I tend to agree
_____On the whole I tend to disagree
_____No opinion

18. How has your experience at college affected you? (check one of the alternatives in a and one of the alternatives in b.)
a) _____On the whole has made me more religious
_____On the whole has made me less religious
_____No effect in this regard
b) _____On the whole made me more interested in the problems religion seeks to answer
_____On the whole made me less interested in the problems religion seeks to answer
_____No effect in this regard

19. Have you read any modern theologians or religious thinkers?
_____Some
_____Very little or none

20. Insofar as I try to follow ethical rules of conduct, I would say that these rules are:
_____1. Judeo-Christian in character and to my mind related to my own religious beliefs.
_____2. Of Judeo-Christian origin but for me are now detached from religious significance.
_____3. Largely of a secular nature--derived from aesthetic and philosophic and scientific standards and considerations.